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The Ideal Human Being

By C. JINARAJADASA

There are many who have not properly understood the place of humanitarian activities in their lives. They have not realized sufficiently that they are as fingers in the Hand of God, and that it is through them that God is planning to abolish every form of cruelty in His world. Because God created the world, so many of us leave all to Him, not understanding that in creating us He desires to use us as His channels for His work.

If this world is now full of cruelty, God is as impatient of it all as the most humanitarian of us. But whereas many of us are sympathetic but lazy, God is not. He is the Eternal Worker, who when His plans are upset by human indifference, tries patiently again and again with new plans. Happy are those who understand His unend-

ing work and pledge themselves to assist Him.

Truly spiritual men are dual; with one-half of their soul they seek communion with God, away from the world, away from mankind. But there is another half of their soul with which they feel that they must go forth and work to make God's world perfect. One test of worth in God's sight is: Who is a worker? To work for a noble cause is to unfold nobility in ourselves.

To be truly human is to reveal something of the hidden God who dwells in us. A humanitarian is one who strives to become the ideal Human Being after God's pattern. That is why all humanitarian activities are one way of communing with God.

Of the progress of the Souls of men and women along the grand roads of the universe, all other progress is the needed emblem and sustenance.—Whitman.

Our Aim With A New Direction In Education

By C. JINARAJADASA

Editor's Note: The following article is reproduced from *New India*. Although it deals with education in India, it is offered here because the ideals and principles enunciated thirty-four years ago, upon which the Central Hindu College was then founded, are now recognized and have been adopted by all leading educators everywhere. We offer it as a tribute to Dr. Besant and to the value of applied Theosophy. In America as well as in India there should be acknowledgement of the contribution of Theosophy to the world.

All in India interested in national education are familiar with the work already achieved by Theosophists under the leadership of Dr. Annie Besant. The glorious achievements of the Central Hindu College are still a living memory with all the elder of us who saw the rejuvenation of the national character brought about by the enthusiasm of the teachers and scholars combined. This work was taken up by the Theosophical Educational Trust, which in 1930 passed on all the best ideals in education in which success had been made to the Rishi Valley Trust.

These ideals are many, but among them four stand out in an especial way. They are:

(1) The abolition of the idea of the coercion of the pupil by the teacher, and so necessarily the abolition of every form of corporal punishment.

(2) Bringing into the education of the child the element of religion.

(3) A close comradeship between teacher and pupil as elder brother and younger brother, and so abolishing the old attitude of task-master and servant.

(4) A spirit of enthusiasm not merely concerning academic distinctions, but regarding everything in life, with the realization that the noblest thing in life is to serve.

These ideals were proclaimed first by Dr. Besant and carried out with vigor and brilliant success by Dr. G. S. Arundale in the Central Hindu College. Then with the interest of Mr. J. Krishnamurti in education, all the ideals were intensified and a new principle was added. This principle was to surround the teacher also with a helpful atmosphere, so that the sacrifices inevitable in the teacher's profession might be made up for by the high regard given to him as one of the most noble servers of the nation.

With the coming of Mr. J. Krishnamurti as an enthusiast in education, and particularly since his intensely dramatic teaching concerning life, the teachers who worked in the Theosophical Educational Trust have felt impelled to try to incorporate his teachings into education. This is the aim of the Rishi Valley Trust, which is now directing the School and College at Madanapalle in South India, and the Boys' School and College and Girls' School and College at Benares, in North India.

It is necessary to explain what are the ideals for which the new movement in education represented by the Trust stands. This is particularly necessary since the element of formal religious teaching is no longer considered as necessarily an integral part in the

educational curriculum. But the omission of religion does not mean an atheistic or agnostic type of education; on the contrary, the aim of the new direction in education is to produce a type of character which will include all that is best in the old ideals where religion was integral in education.

The teachers of the Rishi Valley Trust, who have accepted Mr. Krishnamurti's new gospel of Life, aim at developing in the children, first and foremost, self-reliance. They hold that a child's education can be so directed as to keep in him an openness to all impressions, without labelling life into such a division as religion, implying that there may be other divisions which are not religion. They believe that, with the right kind of education, the guidance which the child requires, which hitherto has been supplied by religion, can be evoked directly in the child. They believe that, if the child is surrounded by the right atmosphere of refinement, enthusiasm, and absence of domination, he will very quickly feel for himself the things which are right to do and the things which he should avoid. The character-building aimed at in the new direction in education will make a vital individual, who will select or create for himself a religion, if he needs one, and if he does not, will have, in the highest sense of the word religion, a strong spirit of consecration to great ideals both of self-realization and the service of others.

It goes without saying that time will be required before results can be shown. It required several generations in England before the virile type of education represented by the "public school boy" was recognized as one of the most powerful to mould the character. In the same way we believe that a more noble type of character, full of self-reliance, sympathy and enthusiasm, will be the result of the new direction in education, provided that in its early beginnings the experiment is encouraged.

As there is a mistaken idea that Mr. Krishnamurti is no longer interested in organizations of any kind, I am especially authorized by him to state that his interest in the educational experiments of his Indian friends is as keen as ever, and that he is looking forward to helping them during his visit to India in December, 1932.

What divine drink wouldst thou have, my God, from this overflowing cup of my life?

My poet, is it thy delight to see thy creation through my eyes and to stand at the portals of my ears silently to listen to thine own eternal harmony?

Thy world is weaving words in my mind and thy joy is adding music to them. Thou givest thyself to me in love and then feelest thine own entire sweetness in me.

Gitanjali,
TAGORE.

Advice to a Prince

By DR. ANNIE BESANT

(This was written many years ago and published, but was recently reprinted in *New India* and is here again reprinted because the question of the future of the Indian states and their government has lately been very prominent before the public in India and elsewhere, and it gives Dr. Besant's conception of kingship and its value even in these modern days.)

My Dear—

I thank you for your thoughtful and interesting letter, pointing out the defects of the education you have received, and stating your earnest desire to use your high position and hereditary authority for the benefit of your people and for the prosperity of your State. It is with such aspirations that every ruler of a state—be that state large or small—should enter upon his duties, and in some ways a small state, such as that over which you have been called to rule offers a special opportunity to its chief; because, while he has to deal with problems which come to every ruler, they are, in his case, sufficiently restricted as to be capable of solution by one earnest and intelligent man keenly overlooking the work which his subordinates are carrying out. The ruler must plan and direct, discussing with his council the ideas which their united thought and experience shall shape into practical form. The plan decided on, he must watch over each step in its development, and see that the work planned with wisdom, shall be carried out with strength, and perfected into beauty. It is from the ruler that inspiration should flow into every department of the state; his smile should reward effort, his disapproval check error; but in order that he may thus influence free men, he must by his wisdom and his character show himself to be worthy to lead them.

At present, my dear —, you are too young to be able thus to inspire and to lead. True kingship shall be yours later if you strenuously labor to be worthy of your high calling; you can set before yourself the ideal of kingship as found in the Hindu scriptures, and you will then grow gradually into the true king, the man who labors that his people may rest, who wakes that they may sleep, who suffers that they may enjoy; who is the example of the good citizen, the true patriot, the servant of his country, just, strong, laborious, steadfast, gentle to the weak, stern to the oppressor, the protector of the poor, the born leader of men.

Does it seem strange in these democratic days to hold up the ideal of kingship? But human beings are much the same, whatever be their label, and one of the deepest longings of the human heart is to find and follow a true leader.

We "needs must love the highest when we see it," and the strongest democrat is loyal to his leader, if the leader be worthy of loyalty. The pity is the leader and ruler are not now always found in one and the same person, and the "hero as king" is not always

one with the wearer of the royal robe. It is likely that one outcome of the present anarchy in western nations will be to prove that ignorance cannot rule, whether embodied in a mob or in an autocrat, that folly, whether in purple or in fustian, spells ruin. Democracy will probably work out some way of finding a nation's best, and placing them in the seats of power; for superior wisdom and character are the only true credentials of authority. Eugenics justifies the value of breed, of race purity, of physical type. But the essentials of breed have been disregarded in princely and noble houses, and descent loses value where the factors which should mark it have long been disregarded. Birth and *dharma* together preserve the purity of descent, and where the second has been neglected the value of the first disappears. Princely by birth, see to it that your character is princely, and that the inner life corresponds to the outer label.

You have awakened to a sense of your responsibility; you feel, as you say, that you are put in charge of the inhabitants of your state, and are bidden to rule and guide their destinies. You say rightly: "The responsibility is as great as it is undoubtedly sacred and holy, and I accept it with devotion and cheerfulness." Large is your power to cheer, to encourage, to invigorate, to guide. These simple village folk, who form the bulk of your subjects, they look to you as to a *deva* incarnate—fear you, look up to you, will love you, if you will. Fifty years hence, how will their children look on you? Their look will be your judgment.

Four are the departments on which the prosperity of your state depends: education; agriculture; industries; political, and social organization. Of trade and commerce you have little. To the improvement of these four you must bend all your energies.

But your first care must be to gather round you a small council of experienced men to help your inexperience; choose educated men of high character, of unsullied honor, of honest speech; avoid the flatterer like poison; he is the bane of every prince. Listen in council, at first, more than you talk; acquire a knowledge of facts, before you theorize. Do not be too swift to change, but place an ideal before you, and approach it steadily, "unhasting, unresting." Do not overwork; take time for manly play and vigorous exercise, and you may learn much of your people by riding and walking among them, observing, questioning, remembering; choose your companions, your friends, among the young men who are active and vigorous, brave and courteous, who do not forget self-control in gaiety, nor let merriment run into vulgarity. Win their interest in your plans, and seek to inspire them with your enthusiasm.

..... The true striving in the quest of truth..... consists not in the neglect of action, but in the effort to attune it closer and closer to the eternal harmony.—Tagore.

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The Dawn

It is natural that we should prefer to travel on life's boulevards. The smooth-going and pleasing scenes of the easy road keep us away from the rough and troublesome pathway that much of humanity needs must travel. Yet we can learn much if we would move out of our own customary highway and try the road that others use, see something of life as they see it, visioning it from their viewpoint, living it, for awhile perhaps, with them.

A recent journey under pressure of time caused a deviation from our usual boulevard route, over a rougher and less attractive street. The shorter distance and the lesser time of travel however still gave time for some observation of the people and some thought regarding them.

It was one of those streets where street cars and elevated trains passed closely to the varied assortment of buildings, where little wooden houses, dirty stores, two- and three-story wooden tenements, small factories, unsightly vacant lots and board fences all lined the street. The brick roadway, the street cars and the trains all combined to make a constant noise in the midst of which lived people who by association have become outwardly immune, unknowing of the nerve-wracking effect of the din.

Today the noise was probably less for it was Sunday. The sun was shining and the people, some dressed in Sunday hats and coats, some in working clothes, and some, because they had none of the former and no need of the latter, had neglected to complete their attire, but were lazily lounging in the doorways. It was a spring morning. The street corners and the sidewalks provided the only place for the social amenities and the casual conversation of the neighborhood—if one might judge the interior of the habitations by their exterior appearance—and it was evident that there was social life and eager conversation, and one wondered what it might be about and imagined.

There had been a recent failure of a chain of neighborhood banks whose apparently successful president had been proven a misleading and misappropriating rascal. A respected business leader had committed suicide for a failure resulting from lack of judgment of affairs, considered as poor management. Another, in good faith, by the use of his name had induced thousands of small investors to purchase securities of his companies at prices he could not maintain and many had lost their whole savings of a lifetime. So ran the news, a record of failure and disillusionment. I wondered what were the thoughts of those congregated around the doorways and the street corners? And it seemed to me that by comparison they might rightly count themselves successful and, considering (as they probably did) that these hitherto seemingly successful men were representative of a class, they were probably glad that they were yet untouched by business success.

Yet another view also deserves attention for, despite the constant news of failure and of tragedy, true principles of honor and uprightness still stand behind the industrial world. It is a fact that business in its success has become neglectful of its obligations, but it is now rapidly learning that there is no permanent material progress without a controlling and balanced development of the qualities of heart and mind. In this realization lies the future of indus-

try. Such recognition is evident in the recent suggestion of a keen observer and well-known writer "that business men turn their attention to the promotion of old-fashioned honesty, decency and integrity in the business world, ascending to something resembling a spiritual plane, and serving a great practical purpose." Even now industrial leaders are meeting and planning in the spirit of the reestablishment of these essential qualities. It is a somewhat new experience to find in the business world—that realm through which the depression strikes the nation—a growing and open recognition of spiritual values, leaders working for constructive programs in which spiritual-plane influences are accorded an essential place, heart qualities emerging to bear constantly increasing weight in the reorganization of affairs.

And in these signs, we of the Society can especially rejoice. We know the underlying cause of pain and distress and apparent failure; we know the divine purpose is inevitably working for good, and in these signs of an awakening spirituality we have before our eyes evidence that these great truths are proving their potency even in an unbelieving world and that the infinite will is turning all to progress.

Because we *know* we can maintain a splendid courage and faith glowing in our hearts, and we can fulfill the obligation of the knower that he shall share his courage, his faith, his certainty with those around the doorways and the street corners where there is less reason to be hopeful than in the heart of a Theosophist.

Let us carry on, seers of the signs, watchers of the progress, dispensers of courage, with patience, peace and certainty in our hearts. For these are things we know and for them we live.

Progress and Prosperity

We are indebted to Professor Adelbert Ames, Jr., of Dartmouth College for a unique analysis of the causes of the depression through which the world has been passing during the past two years, and to those in touch with the changing spirit of the age it will bring inspiration to see that from a new approach there emerges the conclusion that only the fruits of our effort to render service can bring permanent reward.

Professor Ames commences with the well-established hypothesis that one of the principal causes of the world's economic difficulty is an over supply of goods and then proceeds to classify human activities on the basis of the extent to which they are capable of being overproductive. He thus arrives at the following remarkable result:

1. Activities which can not be overproduced:—The arts, education, scientific research, religion (not theology), medicine, etc.

2. Activities where over-development does not occur until production exceeds the ultimate need:—Recreation (parks, reservations and preserves), public works, railroads, public utilities, and many classes of capital goods.

3. Activities where over-development occurs as soon as supply exceeds the near future need:—Houses, transportation, communication and manufacturing equipment liable to obsolescence, some classes of consumers' goods.

4. Activities where over-production occurs when supply exceeds the immediate need:—Food, heat, clothing, all fashion goods, luxuries, etc.

Though the analysis is new it is not difficult to see the distinction drawn between the several classes of activities—for instance that the demand for recreation is growing relative to the practically constant housing requirement and the almost unvarying demand for food. But what makes the inspiring appeal to thoughtful people is the fact that this new approach leads to the conclusion that art, education, science, religious philosophy, etc., are the only activities in which there can never be an over-supply. And the professor goes on to prove that only as surplus money is invested in these activities, instead of being devoted to increased production of physical commodities, is it invested with permanent safety. The profit cannot be immediate but it is sure. It may not inure to the investor personally but it is an investment from which the nation is bound to reap reward in happiness and in the understanding that leads to true living and advancement of civilization. Investments of surplus money for the development of art, education, science and religion are investments for the development of character, that itself inevitably becomes productive of the finer things of life, of culture and control, of purpose and of poise, of aspiration and attainment.

Not all of these conclusions are drawn by Professor Ames but they naturally follow from his analysis that gives activities of mind and heart a place of preeminent usefulness beyond the possibility of satiation. Thus again, from a new approach the work and purpose of the Theosophical Society are judged to be among the most important of human activities. There is no movement dedicated to a higher purpose or one that embraces any greater understanding of the synthesis and relationship of art, education, science, religion and philosophy than does the Theosophical Society. We may well take pride in our connection with it but let us constantly bear in mind the fact that our position brings us the obligation to live for, to work for and to support the movement through which these most valuable of all activities are propagated throughout the world.

"Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them, and they take root and grow, know well these thoughts will overpower and kill thee. Beware, disciple, suffer not e'en though it be their shadow to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black, foul monster's presence."—H. P. B.

Personal Opinions

By L. W. Rogers

Au revoir!

Upon leaving the U. S. A. for a long tour abroad, a word of farewell may be in order. But perhaps it should first be said that the objective is the Convention at Adyar in December, with lecture engagements along the way, beginning in Honolulu early in June with New Zealand next. The South Seas world fits admirably into the program of the lecturer who desires to be always busy. Being south of the equator its seasons are, of course, the reverse of ours. Therefore when the itinerant lecturer finishes the winter here he can begin there, where winter begins as ours ends. Honolulu, being between the two, has but one season and nothing but good weather, which is neither cold nor tropical.

At the best I shall be away from the American work for a considerable period. The Indian Convention is held in the last week of December and it requires a month to return if no stops are made. A Theosophist naturally does not feel inclined to rush away from Adyar! After a year and a half of constant lecturing one is entitled to a little rest and where better than in the atmosphere of Adyar? Returning, the shorter route is by Europe and there may be as useful work along the way as in America. But we never know the future very far ahead and engagements have actually been made only as far as New Zealand in August. Letters should be sent as usual to Wheaton to be forwarded.

Naturally enough my interest in the American work will be just as keen as though I were here and it occurs to me that something useful may be said about Headquarters and the field work. Having just completed a lecture tour that includes the extreme east, south, west as well as the central states, I have had an excellent opportunity to put an inquiring finger on the theosophical pulse and I have listened to expressions of opinion wherever they were to be heard. Mr. Cook has now been in charge of Headquarters for more than a year and there seems to be general satisfaction with his policies and his work. If our members could only have the experience of managing Headquarters for a few weeks and thus get an understanding of the difficulties involved, the description "general satisfaction" could be changed to enthusiastic commendation. But very few understand what being the National President means. The Theosophical Press has grown into an institution which, in normal times, does a business of about \$60,000.00 a year. Our investment in building and grounds is about a quarter of a million dollars. There is a Headquarters staff of nearly a score of people. The Press, the National Secretary's office, the Publicity Department, the Library, the MESSENGER, all represent different lines of activities that must be directed by the National President. As to the amount of work on his hands Mr. Cook is no better off than I was with the two jobs of the executive work plus lecture work; for while he does not have to go out on a long

tour as I did he does have his business in Chicago requiring daily attention and he drives to Wheaton to work perhaps half the night after a full day in his Chicago office. Saturdays and Sundays are added to the night work. His fifteen years of executive experience with the Chicago firm he is in has admirably qualified him for directing such activities. Happily he has the art of quick thinking and prompt decision and can put more business across the top of a desk in a given time than any other man with whom I have ever worked. As chairman of the Board of Directors I should hesitate to go abroad for a considerable time if I did not know Mr. Cook's capability and devotion to the work.

As for the lodges, like all other organizations, they have on hand the same problem that is now troubling all the nations of the earth—how to balance the budget. Lodges that have rent to meet or perhaps payments on lodge property to make are a bit anxious about the future. But a lodge financial problem is exactly like a national problem. There is but one way to meet it and that is by sacrifice. That is why the income tax is being changed to bear more heavily on the rich and to bring thousands who are now paying none into the ranks of the taxed. There is no other way to meet an emergency than through sacrifice and the fine thing about theosophical sacrifice is that the money thus given up is really the best investment in the world! In the deepest sense it is impossible to give anything to Theosophy; you can only invest it, for the return sooner or later is both certain and abundant. If I were the president of a local lodge with a financial problem I should arrange an attractive program with a refreshment attachment and try to make sure that all members would be there; then put clearly before them the necessary facts and on the spot get needed weekly or monthly pledges that would balance the budget for the year. Nearly everybody can give a little something. Anybody who can afford to go to a picture show can afford to increase his dues.

What a Fund Can Do

So much for Headquarters and the lodges. Now let me say something for your lecturers who will be speaking to the public for you in the coming year and working to bring in new members to take the place of those who annually drop out. Not only is "the laborer worthy of his hire" but if the amount he receives falls below the cost of living he will be automatically forced into other work. To put Theosophy before the public requires expenditure for hall rent and advertising if it is to be done on a scale that attracts audiences large enough to enable the lecturer to bring in new members. Either the lodges or Headquarters must furnish at least a part of that money or the lecturer could not continue, particularly if he has others besides himself to support, as most if not all of our lecturers have. Had it not been for the Higher Membership plan proposed and put into effect by

Mr. Cook very little work would have been done during the past year. If all our members understood just what that plan is accomplishing it would receive more general support; and in order that it may be more fully appreciated I will give an example of its efficiency, notwithstanding I shall be compelled to refer to my own work, no other figures being at hand. In the 19 weeks from January 1, to May 14, 95 public lectures were delivered, 11 organizing meetings held, and applications of 212 new members were sent to Headquarters. The tour covered 16 cities scattered from Florida westward to Los Angeles, northward to Seattle and eastward to Milwaukee, the traveled distance from Chicago to Chicago being roughly about 7,000 miles. The receipts from collections, paid admissions, sales of Correspondence Courses to classes, two lodge donations and a few personal gifts, made a total of \$1,601.42. The expenditures for the four chief items of transportation, hall rent, advertising and hotel bills, where entertainment was not provided, was \$1,264.05. This does not include incidental traveling expenses such as handling baggage, telegrams, taxis, tips, etc. The total receipts exceed the four chief expense items by only \$337.37. It is obvious that no lecturer could exist on such an income for he must earn in seven and one-half months what he spends in a year, the season running from about the middle of September to the middle of May, with two weeks out for the December holidays. Either he must get some help from a fund or he must use our little lodge halls for he cannot afford to do the expensive advertising which is necessary to get an audience of the size that will yield new members in worthwhile numbers. At the close of the season the Higher Membership fund assumed one-half the cost of hall rents and advertising. That gave the lecturer \$8.07 per lecture (less incidental traveling expenses) for the 95 lectures instead of the \$3.55 per lecture it would otherwise have been. Had not the Higher Membership fund been in the background ready at the end of the campaign to help in any necessary and reasonable way the work could not have been undertaken.

What is that work, made possible by the Higher Membership fund, worth to the Society? The tangible results are of two kinds. One is the number of new members added, who paid a goodly sum to Headquarters in the beginning. What they will pay afterwards is, of course, wholly problematical. The other is that a very large amount of our literature was put into circulation. This consisted of an over-stock of books by Dr. Besant and Bishop Leadbeater that were sold at about printer's cost, sometimes a little over and occasionally a little under. Only the most tempting bargains can sell books in quantities at the present time. In that literature were such fine books as *Esoteric Christianity*, *Popular Lectures*, *Invisible Helpers*, *A Textbook of Theosophy*, *Dreams*, *Clairvoyance*, *The Path of Discipleship* and *Superhuman Men*. Over 1200 books were sold, *Esoteric Christianity* leading the list. About 700 pamphlets, *Vege-*

tarianism and Occultism and *The Power and Use of Thought* and others, were sold. Aside from what it means spiritually to have such a large number of such books spread through so many communities, on the *material* side it cleared the shelves of the Theosophical Press of a stock that, although *morally* valuable, had no financial value at all because it was purely over-stock—that is, after reserving all that can be required for years ahead there is still this surplus on hand; and it is better to get cost price for it now than to carry it for many years even if it could then be sold. No human being can see in advance how many copies of anything will be bought and it is impossible not to either under-print or over-print and the latter is by far the less expensive. So the dead stock was turned into cash and it put \$382.78 into the treasury. The turning of the useless stock into cash and the membership fees already paid in, indicate the material value up to the present time. The point, and it is an important point, is that these two things could not have been accomplished without the Higher Membership fund; and that is but a single example of the value of that fund. In my judgment such financial help from members will be more needed next year than it was needed this year. Every member who can do so should help in that way. Occultly you really *do* the work when you make good work possible.

Department Continues

While away from the United States I shall try to send articles each month for this department of Personal Opinions and keep in touch with the American work. It will be extremely interesting to observe the foreign theosophical fields at close range and some useful lessons should be learned. Headquarters at Wheaton will always know where I am and letters should be sent there to be forwarded, never directly to me for their delivery would then be doubtful.

H. P. B. on Unity

There is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but *unite* and *work* as one mind, one heart. The Masters require only that each shall do *his best*, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing*; each can and should cooperate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.—H. P. B.

A Second Review of Durant's *The Case For India*

By MARGARET E. COUSINS

The compendium of facts gathered by Will Durant into his 200-page book on the tragedy of India should be in every Theosophist's library. The slogan of this country is, "Figure it out." In *The Case For India* an American has found such figures out of British histories and governmental records as prove conclusively that an India which in 1750 was well on the way to prosperity was "forcibly arrested in its development, and compelled to be only a rural hinterland for industrial England." "Thus there is an annual drain from India to Britain of commercial products for which there is no commercial return of 150 million dollars; loans to date for reimbursement of losses of the railroads which are entirely European property amount to over 100 million dollars taken by the Government out of the revenues of the people . . ." "All the losses are borne by the people, all the gains are gathered by the trader;" "not more than four per cent of posts bringing in over four thousand dollars a year are held by Hindus, all other berths are reserved for the British;" "the taxes are 50% of the produce;" "the total expenditure by the British Government for education in India is less than one-half the educational expenditure in New York state." These are only a few instances snatched at random from a book that contains page after page of figures that show how an industrial nation in the past two centuries could exploit a less industrial and non-aggressive nation, for I believe that if it had not been England it would probably have been one of the other European nations which would have annexed India and treated it pretty similarly. But no one has been more candid about England's position in India than Sir William Joynson-Hicks, Home Minister in the Baldwin Government, who called a spade a spade in Parliament some years ago when he said, "I know it is said in missionary meetings that we conquered India to raise the level of the Indians. That is cant. We conquered India as an outlet for the goods of Great Britain. We conquered India by the sword and by the sword we shall hold it." It is right that Mr. Durant has given much of his book to the economic aspect of India's case for it is basic. "Money speaks." India has been growing increasingly poor during England's domination. Dr. Annie Besant also saw that so vividly, as indeed we all see it who live over a decade in India, that she has written one of her most appealing books "Shall India Live or Die?" on the economic urgency of giving India Home Rule.

In Europe and America all information about India is squeezed through the sieve of the vested interests of merchants, missionaries and militarists. It is refreshing to get the reaction of an American who has come straight from the sub-continent itself, from

personal contact with the leaders of the revolt against the continuation of foreign rule, from eye-witness of the merciless use of British force to suppress the legitimate aspirations of a great and ancient people for their former national power and honor. His heart is stirred to the depths: "It is hard to be without feeling, not to be moved with a great pity, in the presence of 320 million people struggling for freedom, in the presence of a Tagore, a Gandhi, a Sir Jagadis Chandra Bose, a Sarajini Naidu, fretting in chains; there is something indecent and offensive in keeping such men and women in bondage." Later he says, "The Indian Revolution may be suppressed successfully today, but it will break out again successfully tomorrow; its causes are wrongs far worse than those which led Ireland to bloody revolt and lost America to England."

Yet so "set" has become the western mind by the one-sided "publicity" that has been allowed to filter through the western press that Mr. Durant makes a complete "volte face" in a concluding chapter where he says "for a long time to come India will need British aid against invasion, against land-hungry native princes, and against religious fanaticism within." He piled up 150 pages showing how England had hindered and not helped India, and then he unlogically uses all the parrot clichés that were used for hundreds of years to deprive Ireland of her freedom but which went by the board when pressure from Ireland was strong enough and troublesome enough to force a settlement of her claims to self-determination. Such an excuse for delay is the advertised disunion of Moslems and Hindus. But if the facts of the countless points of union of these two people were equally well advertised that argument would lose its weight. When in 1930-31 there were 78,000 Indian Nationalists in prison, one-fourth of them were Mohammedans, exactly the proportion in population of these communities, and this shows how united the general country is for self-government. The English-controlled press takes care that the world does not know that there have been Mohammedan Presidents of the Indian National Congress, nor does it tell that the Mohammedans at the Round Table Conference were hand-picked by the Indian Government as men certain to oppose a joint, in place of a communal electorate. It is in the same way that Mr. Durant continues the legend that it was the English who brought about social reforms such as suttee. Actually it was Rajah Ram Mohan Roy, a noted Bengali and his Indian followers who had to agitate for twenty years for this reform and who were refused it by three successive Viceroy and their British controlled governments. Today we women who for the past ten years have been struggling for child marriage re-

form find that it is the British bloc and its nominated members who hold up all our social reform legislation in India. How often have I, on the spot, been ashamed of its timidity, its hypocrisy and its reaction! Social reform would sweep ahead in India if the foreign factor were out of the way. This also is proved by the progress that is shown in numbers of the Indian independent states such as Mysore, Baroda, Travancore.

There are internal evidences that this book was written hastily and often superficially. Mr. Durant misses the fact that the Lords of Karma made use of the imposition of the English language as its instrumentality for creating a primary condition of a United States of India, for through that language the school and college educated men and women of that immense sub-continent were for the first time able to have unified inter-communication and feel themselves one people. But it is now being replaced with Hindi, for its presence was only transitional, seeing that even in 150 years of rule the British have provided literacy for only 12 per cent of the Indian people, though they are a race hungry for knowledge.

India has moved forward in the last ten years with the speed of an aeroplane. It has stood straight up on its feet in its millions and realized the freedom of its soul—and the freedom of its body and mind must follow. Mr. Durant's study of its revered leader, Mahatma Gandhi, shows that in him they have their Moses to lead them into their freedom. All the world wants freedom from war. Gandhi's policy of non-violent protest and economic self-reliance is the only alternative to bloody warfare. This Mr. Durant points out. I have been in the midst of that peaceful war of 1930-'31 and have been converted to its practicability as a method of incontestable pressure against the opponent.

I have lived sixteen years in India traveling all over it, rejoicing in its renaissance, the emergence of its women, the ability and self-sacrifice and self-discipline of its men and women; I have experienced the unity of Hindu and Moslem in India as far greater than its antagonism; I have watched the seamy side of its everyday life as I performed my duties as a magistrate for five years in Madras. As a result of all this as well as from the facts re-told by Mr. Durant, I believe in the ability and power of the Indian people to mind their own business without interference from outsiders. The Indians are not afraid of invasion by another nation when the English withdraw, for they have learnt that it was the love of their money that caused their attractiveness to others, and now they have learnt to refuse becoming a dumping ground for foreign products, and by economic self-reliance India will best guard herself from the piratical minds of the world.

Independence is as desirable for India as it was for the United States. A clean cut from England would give India far greater success in making friendly alliances with Britain and all other countries. Mr. Durant said publicly in New York in January that Indian Home Rule should be proclaimed right now so much

had his opinions been changed since he wrote his book. India will be more friendly to the British Empire outside it than when held forcibly within. They themselves will decide inevitably and soon.

(This article was written before reading Mrs. Ransom's review of the same book in the May MESSENGER and not changed in any way afterward. M. E. C.)

New Edition of Publicity Pamphlets

You will welcome this announcement of the reprinting of the familiar and popular publicity pamphlets. They are less expensive but more attractive and you will want a supply both for individual and lodge distribution. The use of tinted stock and the new feature of a picture of the Headquarters building on the cover page give distinction to these small pamphlets and enable us to present our philosophy quite effectively but also at very little cost. Let us make the most of them and use them extensively, giving them away as generously as may be, with the certainty that they will provoke further investigation of the Ancient Wisdom, attract inquirers to our lodges, and provide a simple method of introducing the subject to our friends and acquaintances.

You will be interested to know that printing them in large quantity enables us to offer a group of 500 at \$2.50 instead of 270 at \$2.00, as formerly. This group is listed below:

Quantity	Title	Pages
45	Advantages of Theosophy.....	8
40	Brotherhood of Religions.....	8
100	Elementary Theosophical Books	4
40	Is Theosophy Anti-Christian	8
25	Karma	4
35	Life After Death.....	16
40	Masters of Wisdom.....	8
35	Power and Use of Thought....	16
85	Reincarnation	16
25	The Theosophical Society.....	4
30	What Theosophy Is.....	16

For those who do not wish to purchase this selected group, the pamphlets are offered at the following prices:

4-page pamphlets—100 @.....	\$0.35
8-page pamphlets—100 @.....	.60
16-page pamphlets—100 @.....	1.00

Certainly both lodges and individual members will order in quantity for this offer is a splendid opportunity for inexpensive and effective publicity.

Theosophy in Science

Nineteenth century science saw nature as the vast crowd of atoms which pushed and pulled one another about under cast iron laws. The new twentieth century science, many now claim, and with reason, leaves room for the operation of choice by free will and even for religion.

SIR JAMES JEANS.
(In a speech in London)

Nations Need Fearless Leaders

By GEORGE S. ARUNDALE

What every country needs is a *man* with a policy but without a party, with a great vision but without a trace of pettiness about him—a man who will stand firmly for solidarity without under-estimating the value of diversity; who sees the nation above class, party, or business interest, and is able to put that vision and all it means, all the emotion which should go with that vision, into the hearts of his fellow-citizens; who is contemptuous of defeat and certain of triumph; who can stand alone and be despised, and who can be flattered and be coldly indifferent to the flattery; who does not care when success comes because he knows it will come in God's own time; who can stand alone, not caring about popularity, and goes his way to his goal whether others follow him or not.

What will that *man* realize? First, that it is infinitely more important to stir hearts than to pass laws; that our political representatives must make common cause—not party capital—of our common needs; that it is nothing short of crime against the State to waste precious public time in vulgar party bickering; that community and individual well-being are interdependent, and that every citizen has the duty to share with the State his prosperity, as the State has the duty to help him in his need. These things he will see, and they will be in the groundwork of his activity. He will go into the highways and byways and proclaim his message, first alone and against all, then with the few against the majority, then with many, perhaps, if he is fortunate, against the rest, with the selfless against the selfish; first to be ignored, then to be heard, then to be appreciated, then to be acclaimed, and then, perhaps, the reverse process! That is quite likely to be his lot. He will start alone and he may end up alone, as did the Christ. It will not matter to him. He will not be concerned with the action of the ignorant, but with his own fulfillment of his duty.

He will go into the highways and byways and declare that the nation's ills are due to wrong living and forgetfulness of love of country, from conditions of unhygienic living in every field of life. Millions are spent on quarrelling and litigation. Millions are spent on unhealthy food, clothes, luxuries, gambling, and evil so that good must starve and the world must be unhappy. Only as waste decreases will prosperity increase. It is absurd to imagine that economic adjustments are going to get rid of unemployment or poverty. It is wrong living, evil living, unhealthy living, that produces the disease of unemployment. It is only as the individual citizen grows into a strong sense of righteousness, duty, and chivalry that the changes we need will come about. The cure for evil, poverty, unemployment, and injustice is unselfishness. There is no other cure.

This great *man* will first ask for one stalwart soul to be with him, then another and another, and they will inspire the many out of selfishness into unselfishness. He will ask

for one with real love, not commercial love. He will stir the Government to lead, and not to walk the tight rope of political expediency. He will declare that the great danger of a government is lack of vision and neglect of the power of the individual citizen. One single heart can set the forest ablaze. He will know that patriotism is the safety and the happiness of the home. If the country is strong, then is the home secure. He will urge the Government to teach thrift.

We must risk the exploration of the unknown if we will perceive the light beyond the darkness. As the citizen becomes discontented and realizes that something must be done, and will do what he can do in his own place, however futile his effort may be, he will be making that cry heard in his own individual life, and if others will join him, whether he and they can be recognized or ignored, and if you can get a handful who are willing to sacrifice themselves and their interests for the nation, the *man* is bound to come. God gives to nations the men when they need them. We may love our home and our friends, and that is a wider love than love of self, but has not the time come to love our country? What is the use of civilization if we do not grow?

(From *The Watcher*, 1930)

Theosophical School in South Africa

A Letter from the General Secretary

Dear General Secretary:

I wish to let you know of a T. S. educational activity started in Pretoria in charge of our member, Miss E. J. Clarke, Higher Froebel Certificate, and one with a wide experience both in this country and in England.

A charming house has been taken, surrounded with beautiful gardens. Here Miss Clarke is conducting a Montessori school for small children, and the house is also being run as a hostel for older children who will be attending one of the several excellent schools in Pretoria. Boys up to 7, and girls of any school age will be taken.

Pretoria is fortunate in having a strong T. S. Lodge of one hundred members, and has a particularly artistic hall set in a garden that is quite a feature of the city. There is a Round Table, and several T. S. activities for young people are in operation.

Pretoria itself offers an ideal climate. The open-air life, the many hours of daily sunshine, and the surroundings are charming. I have thought, in writing to you, that there may be parents in your territory who would welcome the idea of sending their children to Pretoria, and I am anxious that an international spirit should characterize this educational activity. Would you mention the matter in your Sectional magazine, and let the idea be known among your members? Enquiries should be sent to Miss E. J. Clarke, 52, Brecher Road, Sunnyside, Pretoria, South Africa.

Faternally yours,
SIDNEY RANSOM,
General Secretary.

Mr. Rogers

In his own column Mr. Rogers announces his departure on a world tour including the glorious experience of a visit of two to three months at Adyar at the Christmas season.

We shall miss Mr. Rogers from the lecture field where he has spent so many seasons, but none can find it in their hearts to deny him the privilege and the inspiration of visits to our brothers in other lands and especially to our splendid center of power—Adyar. For by devoted and constant service to the Section he has merited above all others such rest as this trip may afford him and all the inspiration that a stay at Adyar can give. We wish him well and a happy reunion with friends he knows the world over, a joyous return and were envy possible in a theosophical heart we would envy him the happiness that Adyar must unfailingly bring. S. A. C.

The Value of Distributing Books

In sending a theosophical book or pamphlet to a friend or in placing it in a book store, library or other public place, one can never tell what good it may eventually do even if at first your act may seem quite fruitless. Of course there are many occasions when such a gift is of immediate benefit, for someone who has been longing for such enlightenment all his life finds this answer to his problems instantly. More often, however, a gift may be ignored and perhaps disappear so that all trace of its usefulness is lost to you. Yet as long as that book or pamphlet exists people are sure to contact it and even though for many years it may be out of circulation there is no doubt but that at some time it will come to light and bring infinite happiness to someone.

A new member recently wrote us of how she found Theosophy—the wife of the local Baptist minister handed her a copy of "A Primer of Theosophy" telling her that it had been lying around for years and that she did not care for it herself. Our member writes, "I took it with an overwhelming curiosity. Before I had read but a few pages I knew 'I had arrived.'" This was just the beginning of a joyous and intensive study of theosophical literature which has brought the unforgettable illumination so characteristic of the experience given those who find Theosophy in this way.

This is not an uncommon occurrence and illustrates admirably the value of wide distribution of all theosophical literature, no matter how apparently useless are the efforts at first. If only one person finds Theosophy through a book placed in a library or with an uninterested acquaintance, and that after many years, surely it is worth while to bring such happiness even to that one.

I Am Still Rich

By ROY L. SMITH

We have passed through a panic, suffered from a crash on the stock market, and are now more than half way through the depres-

sion, and I am still rich.

It may be true that I have much less to live on than I had a year ago, but it is certainly true that I have just as much as ever to live for. The real values of life are unshaken and solid. The depression has not lowered the value of a single friendship. My faith in the goodness of the universe is unimpaired.

No nation becomes great by becoming rich. Neither does a man find enduring satisfaction in life by owning something—only by becoming something. The most degrading poverty is that which results from killing the spirit that the body may be served.

This depression is a challenge, not a catastrophe. A generation that has conquered the air, which has climbed above the clouds and lived in the stratosphere is now faced with the challenge to rise above its dependence on mere things and to seek an emancipation of the spirit of man. The last six months have been for many men a thrilling spiritual adventure through which they have discovered their real wealth. Bereft of dividends and profits, they are discovering the sustaining powers of a strong religious faith, the abiding values of courage, heroism, honor, charity and trustworthiness. The financial crisis can wipe out profits and bring business to a standstill, but character is beyond its reach. It can rob us of all we have, but it cannot affect what we are.

The deepest satisfactions of life—those which come from sharing and serving—remain secure.

I am still rich because I am independently rich—none of my wealth depends upon business conditions or market reports.

Columbus found a world, and had no chart,
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art.

Thoughts on Thoughts

By ALICE A. HESSE

The beautiful thoughts of His children
That lie at the feet of our God,
Like rosy-hued petals of flowers
Bestrewing the paths He had trod.

The thought of devotion is azure,
Like blue of a tropical sky.
The thought of pure love is roseate;
At the feet of the Master they lie.

Then send out the thought of devotion,
And send out the thought of pure love;
'Twill quicken the soul's deep emotion,
And lift to fair thought planes above.

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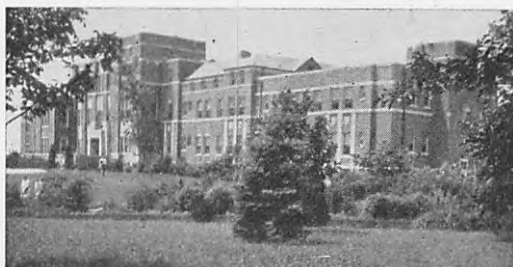
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The Imprisoned Splendor

By GEOFFREY HODSON

Browning pointed with unerring vision to the true goal of education, in his famous lines: "To know consists rather in opening out a way whence the imprisoned splendor may escape, than effecting an entry for a light supposed to be without."

The Wheaton Institute is primarily an educational activity and its purpose is indeed, to help each one of us, faculty and students alike, "to open out a way whence the imprisoned splendor may escape" and escaping, illumine the lives both of the successful aspirant to self-knowledge and of all whom he contacts.

The accent throughout will be upon self-discovery. Subjects will be expounded, not merely from the informative and descriptive point of view, but with the definite purpose of leading the student to his own knowledge, his own direct experience, his own illumination.

The accent will be upon the life rather than the form of the Ancient Wisdom, and the goal will be intuitive perception, rather than intellectual accumulation of facts.

The accent will be upon intuition rather than intellectualism and it is hoped that all who attend will be helped to become true gnostics—knowers for themselves.

Sir Thomas Browne said: "Life is a pure flame and we are lit by an invisible sun within us." Is not our task, as Theosophists, to find that sun within and then to shine with a measure of its radiance?

The hope of the National President and his staff, as of the faculty, is that Wheaton Institute will effectively assist in that discovery; also that in these dark days of trial, difficulty and distress, lamps may be lit and lights may shine.

Therefore: Let us meet at the Wheaton Institute.

Truth enters into the heart of man when it is empty and clean and still. But when the mind is shaken with passion as with a storm, you can never hear the voice of the charmer, though he charm ever so much.—*Jeremy Taylor*.

The Arrival of Dr. and Mrs. Arundale

Our latest word from Dr. Arundale gives us the hope that possibly he will be here a few days earlier than the middle of July. A change in boats had to be made and perhaps it will be to our advantage, but whatever the actual day, we shall be most happy to welcome both Dr. and Mrs. Arundale, and we can be sure of their presence by July 15.

Wheaton Institute—Important Notice

Attendance Not Now Expensive

Within a month of this writing Wheaton Institute will have opened its first session and the commencement of a new movement to add to the Section's power to serve the world will have been made. Starting out with a small attendance the number will grow as the Institute proceeds, but those who attend at the beginning will be especially privileged in that they will be able to participate in the closer and more intimate contacts possible among a small group of sincere aspirants to service. The power will undoubtedly grow as the sessions proceed, but those who attend at the beginning will have done a noble work in pioneering the commencement of a new movement.

It is not too late to register nor is it necessarily expensive. A letter has been placed in the hands of every member pointing out how very inexpensive it may be if all who can contribute something would offer themselves and whatever amount they can afford for the time they have available. Please read the letter carefully and if there is any time you can spare to attend Wheaton Institute let us know, and whether it is little or much that you can contribute towards your expenses at Wheaton, tell us how much it is, using the blank below for this purpose. Read the letter over and over and see whether you can not arrange to give sufficient time and some money to insure to yourself the inspiration of Wheaton Institute. Read the articles that appeared in the MESSENGER for March, April and May and make plans so that this summer of 1932 your attendance shall bring you something of the realization in yourself of your own true power and purpose.

I have time available to attend Wheaton Institute from the day of to the day of and can contribute \$..... towards my expenses while at Wheaton.

Can I attend?

Name

Address

The Mural in the Summer Dining-room at Headquarters

By IRIS WHITE

In the library of the Chicago Art Institute are two books bringing to us some of the great beauty of Indian painting. One contains photographs of the wall paintings in the Ajanta Caves, and the other is full of reproductions of Rajput paintings.

These latter paintings were done between the years 1500 to 1800 under Rajput patronage.

The drawing of them, which is as important and spirited as the color is, in accordance with old and well established tradition, not literal but decorative and symbolic. We are presented with beautiful examples of the Oriental way of conventionalizing and making-into-a-pattern our ordinary things in nature.

It is because of this poetic depiction of natural objects, such as trees and hills and grass, that I chose these Rajput paintings as a basis for the wall decorations in the Summer School dining-room.

The rich, glowing colors of the originals were not suitable because they are too bold for a mural under these particular circumstances. Simple tones in a quiet color scheme are better.

Only in the more formal pictures in the two recesses are the colors strong. These serve as emphasis and present the point of interest necessary in a composition.

Mr. Ananda Coomaraswamy places these Rajput paintings and gives us a brief description of them in a little book named *Introduction to Indian Art*, which our own Theosophical Society publishes.

The two volumes mentioned in the beginning paragraph, *The Wall Paintings in the Ajanta Caves* by the Oxford Press, and *Rajput Paintings* by Ananda Coomaraswamy, will give you a feast of beauty and alone are worthy a trip into Chicago.

Previous Announcements

We urge that all should read and re-read announcements in previous issues of the MESSENGER regarding Wheaton Institute, especially those that cover details as to registration, particulars as to program, data as to the purpose of the Institute, and a quantity of valuable information which because of previous publication is not being repeated here.

No more detailed program of Wheaton Institute will be issued than the general outline already prepared. Additions and variations will probably be made, but beyond a general outline there will be no set program, for flexibility in order to be able to meet the needs of those who attend is an essential part of the spirit of the Institute.

Have You a Cash Register to Donate?

Headquarters could use a cash register if any member has one which he would like to give away. Each year for Summer School and

Convention we must rent one and we should be grateful to be relieved of this necessary expenditure.

Wheaton Day

The beauty of late Spring had prepared Wheaton appropriately for the last of this season's lecture-teas on Sunday, May 22. Baskets of bridal wreath and lilac from our own gardens were used throughout the building, helping to bring some of this beauty of the outdoors into our midst.

It was with the greatest pleasure that it was possible to present Mr. L. W. Rogers as the speaker. As is announced elsewhere, Mr. Rogers is soon leaving this country for some time, and this was in the nature of a farewell talk to his Wheaton and Chicago friends. The audience was reluctant to disband and remained to ask questions for some time.

Tea and a salad course were served in the usual fashion to probably the largest group which has yet visited Headquarters on one of these occasions. Mrs. Sidney A. Cook was responsible for the planning of the refreshments on this as on all previous occasions, and much of their success is due to her artistry and the generous and thoughtful attention she gives to them.

Later on towards evening Miss Helen Freund of Chicago charmingly entertained her friends with a number of songs. She is well-known and much loved by this group and her music was greatly appreciated. Miss Freund was ably accompanied by Mrs. Henriette B. Propson.

As was originally announced, Mrs. Josephine Ransom was to have spoken on this afternoon, but at the last minute, Omaha Lodge was unwilling to relinquish her and it was rare good luck that Mr. Rogers was here at that time and was graciously willing to meet the emergency.

Dr. Cousins Over the Radio

Probably some of our members were fortunate enough to hear a national broadcast of his own poetry by Dr. James H. Cousins on May 24. If so, did you write the National Broadcasting Company, 711 5th Avenue, New York City, to tell them how you enjoyed it? So shall we create a demand for the true and the beautiful.

Dr. Cousins was also one of four poets honored at a *Poetry Evening* on May 27 in a *Recital of Their Poetry* under the joint auspices of the Irish Foundation and Woman's Unity of Roerich Museum.

For The National Library

If any member would like to dispose of a set of a revised Encyclopedia Britannica it would be a most acceptable and welcome addition to our Library.

A Theosophist will take a convalescent or semi-invalid to board in her country home.
Mrs. H. L. Willson, Willson's Gardens, Route 1, Port Huron, Mich.

Recent Additions To Our Nursery

By DONALD GREENWOOD

About two weeks ago we were visited by Mr. Fred Zeidler of Detroit who brought along with him twenty-eight hundred two-year-old English elm trees. He not only brought us these seedlings but has remained to plant them. We will use as many of these trees for our grounds as we can properly use and dispose of the rest in three to five years by sale or exchange, thereby getting many things which are needed for the beautifying of our property here. Mr. Zeidler deserves the thanks of the whole American Section for this gift and this service.

Each year Nature adds generously to the beauty of our Headquarters estate by making the trees and shrubs larger and more shapely, by increasing the lavish display of color and scent, by improving the velvety quality of the lawn. These are the result of natural development aided in many ways by human attention and care.

In addition to these natural improvements we have added considerably by gifts and by purchases. That you may realize to some extent just what these additions are there is appended an approximate list of gifts and purchases made possible through gifts of money. We will fill our needs for additional trees and shrubs by propagation when it can reasonably and economically be done.

Friends, non-members, in Wheaton have been quite generous in giving us plants such as iris and dahlias. We are especially glad of these gifts because of the friendly attitude indicated.

Additions by purchase:

- 1 Beauty Bush
 - 1 Siberian Elm
 - 1 Hydrangea, Pee Gee
 - 1 Hydrangea, Hills of Snow
 - 1 Juneberry
 - 2 Mock Orange, Virginal
 - 1 Golden Elder
 - 1 Lilacs, French Improved
 - 3 Rugosa Roses
 - 2 Mountain Ash
 - 1 Maple, Schwedler's Red Leaf
 - 1 Purple Leaf Plum
 - 1 Black Walnut
 - 1 Butternut
 - 3 Shrub Althea, Rose of Sharon
 - 1 Bush Cranberry, European
 - 1 Winged Euonymus
 - 1 Jethead
 - 1 Kerria
 - 1 Spirea, Billiard
 - 1 Plum, Burbank's Elephant Heart
 - 1 Cherry, Stark's Gold
 - 100 Spruce, Norway (8 to 10 inches tall)
- Additions by gifts other than money:
- 2800 English Elm seedlings
 - 5 Bush Cranberry, American
 - 50 Assorted Oaks
 - 15 Hawthorn and Thorn Apple
 - 50 Dahlias
 - 300 Cannas
 - 400 Gladiolas
 - 120 Japanese Barberry

Miscellaneous seeds and plants in addition to the above.

Young Theosophists' League

The Young Theosophists' League was privileged to spend a most inspiring evening on Tuesday, May 8, when Mr. H. A. Warren talked to us on the "World Mother." Mr. Warren used slides which added greatly to the interest. His theme was drawn partly from the article on the World Mother in *World Theosophy*, and was presented most beautifully with the assistance of Mr. Robert Jordan, who read the description by Mr. Hodson of the World Mother as he actually saw her. Miss Faith Schoen read the poem, "The Venus de Milo," and in closing, the audience joined in singing "Hail Mary," accompanied by Mrs. A. F. Krall.

On April 24, Mrs. Gussie Hopkins talked to us on "Modern Literature," suggested many of the best books and urging us to search for the highest in literature as it was a reflection and a record of man's thinking, acting and progress in civilization.

The League is pleased to report the donation of many more valuable books to our library.

Our group is endeavoring to encourage the organization of young peoples' groups similar to our own in other cities, by corresponding with lodges in various localities.

On May 24 the League held its annual election of officers for the coming year.

HELEN-CLARE MYERS,
Secretary.

Dues

Our members have been splendidly responsive in sending their dues, and many of our secretaries have proved their thorough competence. We are most grateful, please be sure.

Yet there are many still to be heard from and we hope that each member will do his utmost both in promptness and in generosity. This year, especially, everyone needs to recognize his full responsibility, and those who are at all able will make up the difference for those whose circumstances deny them any part whatever in giving financial support to the Society.

Astrological Readings

which reveal the pattern and significance of an incarnation as a whole.

Bishop George Arundale writes: "I am very grateful for your wonderful horoscope and I think it is the best I have had. It goes down into the root of things and seems to deal with the astrology of the soul, more even than with that of the bodies. I am certainly much interested in the approach you take to astrology."

For Particulars Write to

RUDHYAR—2725 Tesla Ave.,
Los Angeles, California

The Inner Life

By Clara M. Codd

We commence this month's meditations with the fifth aphorism, "Kill out all sense of separateness." In that tremendous statement lies the whole essence of the spiritual life. Spirituality consists of a deep perception of the underlying unity of all life, and when it is developed in any one it unmistakably colors his whole outlook and instinctive action. Evidence of spirituality is sometimes held to be the possession of psychic faculties, or a conventionally pious frame of mind. These can exist in a person entirely apart from any awakening of the spiritual perceptions.

Spirituality is the negation of egotism. That does not mean that the spiritual man has no personality, no individual power. Indeed, the existence of spiritual power in a man greatly enhances his personality to others. But in the man's own consciousness he knows that he is not that individuality, but it is "that thing which he has with pain created for his own use, and by means of which he purposes . . . to reach to the life beyond individuality."

In the Spirit all are mystically one, and what is gained by one is shared by all. Hence *Light on the Path* tells us further on to hunger for such possessions as can be held by the pure (i. e. undivided) soul, that we may accumulate wealth for that united spirit of life which is our only true self. Hence, too, the darkness and limitations of one are in reality borne by the whole world. The Master Hilarion, in commenting on this aphorism, warns us that if we would become "one with God," we must become one with all life, and cannot stand aside even from the evil of the world. "The sin and shame of the world," says He, "are your sin and shame; for you are part of it, your Karma is inextricably interwoven with the great Karma." If we allow the self-righteous idea of superiority to grow up in us we shall, by the attraction of the opposite polarity of hate, attach the despised person or object to ourselves in the future. In very beautiful words He asks us not to turn away in horror, even from the lowest and the worst, but to recognize our indissoluble kinship with it. "Abstain because it is right to abstain, not that yourself shall be kept clean." By doing right ourselves we lift all other lives in the world with us a little. That is why we should do right, not because we desire to be pure and clean, and have no use for those who are not yet clean. This fundamental inter-action between ourselves and others is thus expressed by H. P. B.: "We cannot do good to ourselves—on a higher plane—without doing good to others, because each nature reacts upon other natures; nor can we help others without this help benefitting ourselves."

Continuing sentence by sentence we reach the sixth aphorism on the morning of the 11th. How many of us have astral bodies which hunger for sensation, excitement, change, continually! This is not what we desire, we the

Spiritual Man, whose fruits in the personality are "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Against such, said Saint Paul, there is no law, because only when a man operates from the spiritual standpoint, that is, from the standpoint of the united spirit of life to which he belongs, does he generate no personal Karma, and thus becomes the liberated, the free.

Then next comes the aphorism which tells us to destroy the "hunger for growth." The great modern exemplar of this truth is our Krishnaji. How often has he told us that the goal is not unending personal growth, but an escape from the personality into an endless life and bliss. Yet must the personality be developed to a certain stage before this attempt can be made. The following sentences down to the words "personal stature," are the very quintessence of Krishnaji's teachings. I have sometimes called him to myself the living Light on the Path.

"Stand alone," growing ever stronger from our attempt so to stand. Tremendous strength is required to tread the Path of Fulfilment, strength that can arise from nowhere but from within. Begin to practise it even now in little things. When we long to ask someone else to decide something for us, when we burst with the desire to tell some special news, let us try to stand alone, to accept the karma of decisions made ourselves, to be strong enough to refrain from unconsidered, or excited, words.

Yet, when we have these sensations, let us learn from them and observe them, since similar motives and urges move the hearts of all other men. Thus can we study our own hearts and learn to understand human nature in general. "He who wants to follow the working of his inner self and nature for the purpose of self-mastery, has to understand them by comparison; he has to strive to fathom the mysteries of the human heart in general before he can hope to learn the whole truth about the mysteries of his own soul. The power of occult Self-introspection is too limited in its area if it does not go beyond the self, and the investigation of isolated instances will remain for ever fruitless if we fail to work it out on firmly established principles." (H. P. B.)

Then comes the sublime words, "Grow as the flower grows, etc." Krishnaji's "unself-conscious beauty." Think of the lovely unselfconsciousness of a beautiful child, a rose, a tree, a bird. They do not *know* they are growing, in a way they do not even want to. But the glorious sun calls forth a response from the flower and it unfolds; the little lark wings up and up to that same glory, and pours forth its ardent little soul in silver cascades of pure sound. So must we love, adore, respond to, the Eternal Beauty, as we glimpse it in our souls; loving all lovely things for the essential Beauty that shines in them; loving Love in all its manifestations; seeing Truth

wherever it may abide; seeing God's purpose and plan in all the changing scenes of human life, and dedicating ourselves to them, not that we may succeed, but that Love, Truth, Joy, Loveliness, may themselves increase and abound.

So beautiful is this last paragraph that I propose we go over its six sentences twice more for the last twelve days of the month. This will bring us to the ninth aphorism for the commencement of July.

In Recognition of H. P. B.

Our members will be gratified to know of the recognition accorded our great founder, H. P. B., by the Blavatsky Founders Class of Houston, Texas, under the leadership of Mr. S. W. Narregang. Although not members of the Theosophical Society, this group celebrated White Lotus Day with a delightful program which was attended by over 125 people and greatly enjoyed by all who participated.

The Dangers of Occultism

By GEOFFREY HODSON

In my article in the MESSENGER for May, I speak of the dangers of the misuse of occult knowledge and of the grave error of "demonstration" in any form. I earnestly hope that all who read that article will not only take precautions for their own safe-guarding, but will guide others who may be in danger of falling into error.

Another danger, far graver, but perhaps less widespread, is that of the premature awakening of occult forces in the body—a temptation which is very prevalent today. Self-styled occult teachers offering occult power for high fees visit almost every city in America and even "initiation" is being bought and sold.

In order that theosophical students may know the facts concerning the occult powers of man, I have purposely written, and the Theosophical Press has published, a pamphlet entitled, "Clairvoyance and the Serpent Fire."

The National President has kindly written an introduction to this small work and it is his hope, as well as mine, that it will be read by all members and disseminated as widely as possible, both as a warning against wrong methods, and a guide to right ones.

Will lodges and members, by distributing the pamphlet widely, please cooperate in this work, which is so important and so necessary just at this time, when so many are searching for new sources of support and power.

Important Publication

A pamphlet, by Geoffrey Hodson, upon the engrossing subject of the occult powers of man, has just appeared from the press.

The National President has written an introduction in which he says: "Not much information . . . has been openly given . . . and Mr. Hodson sounds a much needed warning."

The title is, "Clairvoyance and the Serpent Fire," and the price 10c. Theosophical Press, Wheaton, Ill.

Investment Combined With Opportunity to Serve

Besant Lodge, Seattle, is the fortunate owner of a very attractive lodge building in that section of the city in which are located clubs, music and art schools, fine stores and other buildings of attractive design. The lodge grounds are well kept and attractively landscaped and the property which cost \$5,250 now carries an indebtedness of \$1,500 reduced from an original loan of \$3,000 by systematic monthly installments.

Failure of the loan company compels Besant Lodge to re-finance the loan of \$1,500. The lodge has never failed to meet its monthly installment of principle and 7% interest, and, since the property has grown beyond the value originally paid and has now such a small loan relative to the property value, Besant Lodge is hoping that some members with funds to invest will make a loan of \$1,500 and accept a mortgage as security.

Here is an opportunity to render a real service to an enterprising lodge and at the same time to make a safe investment, productive of a monthly return. Arrangements can be negotiated through Wheaton or direct. Will some member render a service both to Theosophy and to themselves by responding to this call for help?

Progress At The International Theosophical Center At Geneva

In spite of the handicap of limited financial resources this center, under the direction of Dr. Anna Kamensky as president, has been able to present quite a number of very successful lecture series in Geneva, as well as several tea-parties which attracted international workers. Because of its unique location in the city of the League of Nations, a recommendation is going to the T. S. General Council proposing that Geneva shall be regarded as a world center subsidiary to Adyar.

The Geneva Center is dependent upon voluntary contributions and it is hoped that every one who can will contribute in order that this splendid international work may be accomplished.

A Splendid Idealism

On the program of activities of the Intelligent America Fellowship occurs the following fine principle of action:

We are stressing two things in our workers—freedom from the money quest, and abstinence from undue publicity. Self-seeking, either in finance or front-page stuff, is against social interest. We would rather help some one else to perform better on the stage of public affairs than to seek the stage ourselves. What the world needs is a lot of self-forgetting steering committees for the kingdom of heaven.

Truly a theosophical ideal, that of selfless giving without thought of return to the personal self!

Our Lecturers

It must be a source of tremendous satisfaction to our lecturers to come to the end of another season and to look back upon months of constant traveling, during which so many have been given the inspiration of the Ancient Wisdom. Certainly Mr. Rogers has completed a remarkable tour, almost a triumphal tour with the financial situation taken into account, for, although not fruitful in terms of income, his audiences have been gratifying in numbers and enthusiastic in their approval, the inquirers classes established are continuing, and most noteworthy of all, 258 new members have been added. There will be many to miss Mr. Rogers from our field next year, however truly his friends everywhere will rejoice with him in the opportunities and privileges which will open to him as a world-traveler and visitor to Adyar.

Mrs. Josephine Ransom, too, we honor wholeheartedly for her achievements as a lecturer and for her success, in relatively so short a time, in establishing warm and strong ties of friendship wherever she has been. Headquarters is to have her for the summer and we are looking forward to her return.

Señora de Aldag was given a very cordial welcome in Pittsburgh Lodge where her work both with the members and the public was very successful. Cleveland Lodge, too, was delighted to have her to conclude their season, and both in Cleveland and Pittsburgh they are hoping for her return next year.

Although we have had no official reports, we know from past experience that in Baltimore and Washington, Mr. Geoffrey Hodson addressed well filled halls and responsive audiences. Wherever he goes he is invariably helpful and inspiring.

Correction

In Mrs. Josephine Ransom's review of Mr. Durant's book, *The Case for India*, in the May issue of the MESSENGER, on page 105 these words occur, "... and soon British India may be disarmed but she is just as responsive as ever to the call of battle." It should have read, "... and so on. British India may be disarmed ..." etc. British India has long been so disarmed.

Belief

By PAGINIA LEE

The breath of a whispering south wind,
The roar of a rock-beating surf,
A rose bud burst into blossom
Are melody, power and birth.

The soundless music of darkness,
The glory of dawning sun,
The splendor of towering mountains
Tell that God and beauty are one.

Nothing is plainer than that the sympathy with war is a juvenile and temporary state. . . universal peace is as sure as the prevalence of civilization over barbarism.—*Emerson*.

Youth to the Statesmen at World Disarmament Conference

After contemplating the events preceding the catastrophe of 1914 we remain unconvinced as to the wisdom of our predecessors. . . . We respect the noble war dead, but we question the judgment of those responsible for their death.

Organized slaughter, we realize, does not settle a dispute; it merely silences an argument. . . .

The other speakers have much at stake; we have even more, for we are literally fighting for our lives. I stand before you as an attorney for the defense, pleading for a reprieve. It is my generation which will be called upon to surrender all we consider worthwhile in life in order to become targets for machine-gun bullets and victims for the latest poisonous gas. It is the young men and women of my age who will be commanded to commit suicide. It is my generation which will be requested to destroy the best of human culture, perhaps civilization itself, for causes which future historians will discover to be erroneous, if not utterly stupid or actually vicious. We have thus lost interest in being prepared for cannon fodder.

In a sense, I am presenting an ultimatum, rather than a petition. For behind your deliberations stands staring down at us the specter of Death. We desire to live and to live at peace. We desire to construct a world society providing freedom, equal opportunity, and a sense of security. We desire to make possible for every human being full development of personality in terms of the highest human and spiritual values we know.

(James Frederick Green, Yale, 1932, Representative of the National Student Disarmament Council (U. S. A.) in an address to the World Disarmament Conference, Geneva, February 2, 1932.)

The Karma of the T. S.

The fact that the Masters bear the karma of the Society is one which the members ought never to forget. Having come into the Society and received from it such teachings as have changed their whole life, the commonest sense of gratitude ought to live in the heart of every member. Let me urge the responsibility of all to understand and to consider what they do, so as not to add to the burden borne by those mighty shoulders. The love They deserve at our hands is far beyond all measuring. If we could for one minute realize the sacrifice of the Masters, there would be a trampling down of silly pride and impulsive action, and we would share the sacrifice they are making year by year for us. Nothing less than this is the relation and responsibility of the Masters to the Theosophical Society.—*Annie Besant, P. T. S.*

Our joys are for our instruction no less than our sorrows and misfortunes, and when joys and possessions are just as consciously used for growth, they will the longer remain with us.

S A. C.

What the Lodges Are Doing

Genesee Lodge (Rochester) celebrated White Lotus day with an appropriate program of music, readings, and talks. The Rochester Point Loma group were guests and sharers in the program. At their regular Tuesday evening meetings this lodge has consistently presented programs of such variety of subject matter as to be of interest to all members and many outsiders.

Annie Besant Lodge (San Diego), well organized and active, reports that they hold a members' meeting every Monday evening and a public lecture on Wednesday evenings, and classes on Thursdays and Fridays. The library is open three afternoons a week from 2 to 4 o'clock.

Detroit Lodge presented Mr. Fritz Kunz in three public lectures in the early part of May. Mr. Kunz' vital presentation of his very interesting subjects attracted large audiences, and the lodge benefitted accordingly.

Austin-Dharma Lodge observed White Lotus day with a program of readings and short talks in which nearly all the members participated. The theme of H. P. B.'s teachings was carried out through the selection of quotations and subject matter.

Chicago Lodge continues their twice-weekly public meetings, and in the last month featured talks by the Rt. Rev. Charles Hampton and Mr. Fritz Kunz.

Glendale Lodge members meet on Wednesday evenings for well-planned and instructive programs conducted by lodge members. White Lotus day was observed with a timely program and music. On Monday evenings a public class studying *First Principles of Theosophy* meets under the direction of Mr. Alfred Jenkins. Two meetings of the Arundale Citizenship class were held recently with Mrs. Gladys Goudey leading.

Milwaukee Lodge has recently been greatly stimulated by a visit from Mrs. Ransom, and several new members were added as a result of her work. The classes in Philosophy and kindred subjects are well attended and a good deal of interest is shown by non-members in all these subjects. Monthly socials help to bring the members and friends into closer touch with one another. Five lectures were given by Mr. L. W. Rogers, with eleven new members added, and two lectures by Mr. Fritz Kunz, during May. On May 22 Prof. Alden G. Alley of Dana College, Newark, N. J., gave an interesting talk to the lodge and its public on some of the more important social and political problems confronting America today. Dr. Nina Pickett held a series of open talks on life and its problems which was well attended. White Lotus Day was appropriately observed, and a May party on the 28th closed the month's activities.

Palo Alto Lodge, a small but enterprising group, is working hard to spread the truths of Theosophy in its community. Two new members were recently added to the rolls. The meetings are held at the home of the secretary, Mrs. Sarah E. Critchley, and her father, Dr. S. J. Brownson, gives public talks every

Sunday afternoon. There is a splendid lending library of theosophical books which is used extensively.

Sirius Lodge (Chicago) presented in their May lecture the Rev. W. O. Butler, a well-known speaker, in continuation of their series of monthly talks on everyday problems in the light of Theosophy.

Madison Lodge welcomes Mr. Fritz Kunz in a return to this city where he is so well known, inviting him to speak on the subject of "This Crisis and The New Age."

Wichita Lodge is grateful to the members of Oklahoma City Lodge for their assistance in obtaining the services of Mrs. Ransom for a short time. On her first evening a talk to about forty invited guests brought the members into close contact with her wisdom and fine personality, and on the second evening her public lecture attracted a large and enthusiastic audience which hopes for an early return and a more lengthy one.

Atlanta Lodge writes of the effective work accomplished by Dr. Pickett recently in a series of classes in addition to lecture work. The series was thoroughly successful and the lodge has been greatly benefitted.

Buffalo Lodge—President, Mr. Ebenezer Thomas; Vice President, Miss Mildred Evans; Secretary, Mrs. Mary E. Mott; Treasurer, Mr. V. C. Mott; Librarian and Purchasing Agent, Mrs. Harriet Fay.

Colorado Lodge—President, Mrs. Mona Ruttenclutter; Vice President, Mrs. Mildred Smith; Recording Secretary, Miss Ada Marie Castor; Corresponding Secretary, Mr. C. V. Hickling; Treasurer, Mrs. Marie Hardcastle; Librarian, Mrs. Maude Glidden; Purchasing Book Agent, Mr. Arthur Salter.

Another new lodge has recently been organized in Manila, P. I. It is to be called *Jose Rizal Lodge* and is starting out with eight members. The officers are as follows: President, Mr. Rosendo Reinoso; Vice President, Mr. Olimpio A. Cabellon; Secretary-Treasurer, Mr. Pablo S. Sison; Librarian, Mr. Pedro Pineda.

Birthdays

On the evening of Thursday, May 19, the Headquarters staff entertained Mr. Cook with a dinner in honor of his birthday. The exact date of his birthday has been consistently withheld by Mr. Cook and it was only after several months of persistent questioning and calculation by some members of the staff that even an approximation of it was determined, an approximation near enough to occasion a celebration.

Table decorations in green and white were artistically carried out by Mrs. Estella Renshaw and Mrs. Martha Stockton. Green glassware and candle holders were used, and bridal wreath from our own grounds added to the beauty of the setting.

Besides Mr. Cook, there were present Mr. L. W. Rogers, the Rt. Rev. Charles Hampton,

Miss Etha Snodgrass and the following members of the staff: Mesdames Sarah C. Mayes, Estella Renshaw, Eva Heath; Misses Blanche Krauss, Eva Minnich, Eula Spears, Mignon Reed; Messrs. Oliver Greene, Lawrence Held, Fred Menzenwerth, Donald Greenwood, Claude Bolton, John Snell, Egmont Reed. Mr. A. F. Zeidler of Detroit, Michigan, was also present. One member of the staff, Miss Margaret Barsi, was absent as she is on her vacation.

A week later a similar happy event took place, when Mr. Rogers was the honored guest, and in addition to birthday greetings, wholehearted good wishes were extended for a splendidly successful journey and a glad return.

Tail-Waggers' S. O. S.

Le Soir, of Brussels, in its issue of March 16th last, contains information with regard to an investigation involving revolting and gross cruelty to dogs. The investigation, it is alleged (and the information comes from La Societe protectrice des Animaux de Nimes et du Gard), is organized by *Le Federation dentaire Internationale*, which has its headquarters at The Hague.

Each investigator who enters for the award which is offered in connection with the research must undertake experiments on at least two dogs, in which the teeth of the victims are to be drilled, the nerves removed and the canals infected with pus from human dental disease, after which the teeth are to be stopped. All the teeth are to be infected but those in the upper jaw are to be left untreated. Those in the lower jaw will be subjected to treatment at the end of three months and, after a period of eighteen months, i.e. one year and a half, the dogs are to be killed and their teeth examined. Dr. Charmak of Berlin, a dentist, says that there is no doubt that countless animals will be subject to this torture owing to the widespread publicity which is being given to the research and for which the prize is \$1,000.00 and a gold medal.

Those who have suffered with disorders of the teeth can imagine to some extent the intolerable suffering which will be inflicted on these sensitive creatures in the removal of the nerves of the teeth, by the disorders provoked by the deliberate infection with human pus and by the so-called "treatment." It is damnable.

We would suggest that every reader of this leaflet who has dealings with a dentist should bring this matter to his attention, and ask of him that he shall forward a strong protest to the *Federation dentaire Internationale*, enclosing it in an envelope addressed to Amor est Justitia, I. I. O. T., Ant. Duyckstraat 10, The Hague, Holland.

From the address given above, world-wide action against this atrocious cruelty is being undertaken, and Humanitarian Associations and all humanitarians are asked to consider how they can further this action in their respective cities and countries.

Meanwhile, approach your dentist and get him to take immediate action.

—Reprinted from *The Animals' Friend*, May, 1932.

The Astral Plane

By CHARLES E. LUNTZ

(To the member who is more interested in "The Astral Plane, Its Scenery and Its Inhabitants" than in "The Physical Plane, Its Duties and Its Obligations.")

The Astral Plane! The Astral Plane!
Where nobody eats or sleeps;
Where nobody buys, where nobody sells,
Where nobody dusts or sweeps.
Oh, it sounds like a sure-enough Paradise
From whence thankless labor has fled,
But regardless of all its attractions superb,
I don't want to go there till I'm dead.

The Astral Plane! The Astral Plane!
Abode of the gnome and the elf,
Where nature spirits roam gaily around
And one *thinks* up a home for one's self.
You don't say, "Here's your hat," to your long-winded friend,
You just will that he vanish, instead.
Yet in spite of its many superior points,
I'll wait to go there till I'm dead.

The Astral Plane! The Astral Plane!
Where everything needed is free;
Where time is abolished and nobody cares
If the year is A. D. or B. C.
It's a beautiful prospect I must confess
And nothing to think of with dread,
But though nightly, they tell me, I visit the place,
I'd rather not stay till I'm dead.

Glamour

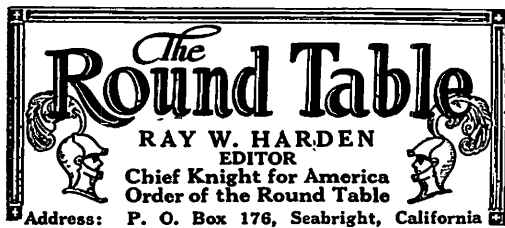
The white full moon is shining bright,
The stars are lamps of crystal light.
Beneath the sacred hazel tree
Is heard the magic minstrelsy
Of Fairy harps so soft and sweet,
They cast enchantment on the feet
Of all who hear the Daanan tune,
Sporting beneath the midnight moon.

The dance is Wisdom, Beauty, Grace,
Those who its mystic mazes trace
Will never, never go again
Back to men's ugly life of pain.

Those who abide among the Shee
Alone have eyes that truly see
The beauty of the hills, and woods,
The fields and fells, the glens and floods.
The loveliness of clouds on high,
The glory of the evening sky.

The Fairy life is free from tears,
Unwarred on by the envious years,
They have a joy will never cease
And all their paths are ways of peace.

—F. H. A.



Upon the day when this page of the MESSENGER went to press, not sufficient time had elapsed for detailed reports to reach us from many Theosophical Society lodges where Round Table programs were held in honor of "National Round Table Week," May 22nd to 29th. However, if we may judge from various requests and statements received, it is evident that practically every active Lodge in the Section participated to some degree in this event, dedicated to theosophical knowledge for the young.

One particularly encouraging result is that several rather inactive Theosophical groups are uniting to take up these new Round Table activities. Now, Round Table work includes friendly and helpful service to the Theosophical Lodge. It therefore follows quite naturally that the Round Table is interested in success for the lodge, that the Order may have opportunity to fulfill this part of its purpose. All of which means that the Theosophical Society lodge at such places must be assisted to resume activity or a new lodge be formed—eventually, if not at once.

An incident which serves as an example of the wholesome influence of Round Table activities occurred when a Boy Scout troop was upon the point of failure and disbandment. A joint meeting was held with Round Table and Golden Chain members assisting. Together they started a reorganization campaign, and since that time a state of cordial companionship has existed between this revived Troop and the Round Table.

Many youth fraternities are doing excellent work in the world. Nevertheless, it is undeniable that the Order of The Round Table with its foundation of theosophic wisdom (the rational, all-inclusive concept of religion, philosophy and science) possesses a unique potency. It is the power of understanding and knowledge—an incorruptible spirit of purity and strength throughout mind, emotion and body, not quite possible in organizations where these virtues are recognized only in their extroteric sense.

Small wonder that Theosophical Society members, who realize this opportunity for world-advancement and service now available through the Round Table Order, are joining its ranks as associate members, even if unable to become active workers themselves.

In answer to a question, we wish to assure the inquiring lodge (and possibly other lodges

where Round Table programs could not be held at the appointed time last month) that they may go ahead with their "Round Table Evening" now, or as soon as convenient, and then send in their report of attendance, etc. Thus they may help to present, as nearly as possible, unanimous observance of the Round Table program in lodges, for the year 1932.

Mrs. Ben-Allen Samuel of Hinsdale, Ill., has given further and invaluable service to the Round Table by the presentation to Headquarters of a set of very beautiful drawings—designs for suggested changes in Round Table robes. These are in colors, and it is hoped to display them at Theosophical Convention this Summer.

Another artistic contribution comes from Mrs. Bernice Delahunt of St. Petersburg, Florida, where a new Table is being formed. Mrs. Delahunt sends an attractive painting, "Fairy Reflections," with appropriate knightly verse.

So many Round Table memberships have come from Ojai that a Table in the great valley is assured for the near future. Dr. Ellen S. Hooper reports encouragingly of Round Table prospects.

A communication from Magdalena Duncan Ellison has provided inspiration for the Order's new plans at Hollywood, where membership is steadily increasing.

Since our Western Knight Counsellor, Ruth D. Athay has removed to Pasadena, where she is joined by Mrs. Addie Lentz, so successful with Round Table work at Lynwood, we are certain to have something excellent to report soon concerning a new Pasadena Table.

Aquarian Table, Santa Monica, is now in charge of Mrs. Elsie Rutledge, an energetic leader much loved by the children. This has long been one of the outstanding Tables, under the fine leadership of Mrs. Ruth Athay.

Mrs. Goldie Hill is Mrs. Lentz's successor at Lynwood, and already we are receiving favorable reports of the good work being carried on by the new leader.

A second Table for New York City is in prospect, according to word received from Mrs. B. H. Schoenfeld.

Berkeley, California, is soon to have a full-fledged Table, sponsored by Mrs. Ethel Huls. The Order is fortunate to number her among its Leading Knights.

Atlanta, Ga., formerly had two Tables, both now inactive. It is encouraging to note that a combined Table is contemplated by Miss Mary O. Douglas, a well known and universally beloved worker of the South.



Book Reviews



All books reviewed in these columns may be secured through The Theosophical Press, Wheaton, Ill.

The Academy for Souls, by John O'Hara Cosgrave. Published by Farrar and Rinehart, New York, N. Y. Price, cloth \$3.50.

It is a rare event when a book by a westerner embodies a point of view which can be described, without qualification, as consonant with the philosophical attitude shared by Theosophists, neo-Platonist, *et hoc genus omne*. Mr. Cosgrave's book is one such, and it constitutes an important indication of the way things are going.

His principal thesis is of the utmost importance, namely, that consciousness is the root-fact in experience—not only human, but cosmic—and that no violence is done to the known laws of mechanics by a recognition of this supreme element in being. He accepts life as the linkage: "The magic of tree and flower, and all the wonders of growth and development are exhibits of consciousness in being. However small the degree of its self-awareness—rest assured that, where life shows,—consciousness is domiciled" (pp. 228-229). In short, in the Indian concept of *prana* the harmonic life principle, he sees as most of us see, the bridge. Hence he is, as he must be, an animist as regards the universe.

The Academy for Souls is, therefore, as gallant and rare in its general thesis as it is gay and racing in its style. It is also significant. The emergence of the new philosophical outlook in physics, in biology and in psychology has drawn a heavy and final line under the balance-sheet of materialism, mechanism and behaviourism. But the new ledger that is to go with relativity has as yet been scarcely begun. In it, consciousness must inevitably be restored to that place of dignity it occupied before the impudent encroachment of crass materialism began. Mr. Cosgrave's book is a first-fruit of this new and hopeful period. And as he has been so long an editor, he is fitted as few are to put the matter with a simple clarity. He has taken, as Plato and Berkeley took, to the dialogue as his medium—but I hasten to say that his characters are definitely modern and wisecrackerish! This has disadvantages, but an immense command of literary bounce overcomes most of them, and the result is a book that is as quotable as it is wise. In the present rush of half-finished holisms, emergent evolutions and other philosophical whatnots it is a relief and a pleasure to take up a book like this, by a man who knows his own mind and fearlessly opens it. —Fritz Kunz.

The Mad Monk, by R. T. M. Scott. Published by Claude Kendall, New York City. Price, cloth, \$2.00.

Here is a weird and fantastic tale dealing with the imagined childhood and youth of Rasputin. The story is purely fiction, but it might be true, for as the author says, "it cannot be contradicted by history."

That is true for there is no authentic history of the early life of the mysterious monk who was the evil genius of the imperial family of Russia and of the Russian Empire.

The author endows his hero with certain occult powers, not very remarkable in themselves but so dealt with as to add an air of mystery to him.

The book is well written and the illustrations are very striking. I suppose an artist would call them futuristic. It will prove of interest to those who like a tale somewhat out of the common line.

De Electione Gratiae and Quaestiones Theosophicae, by Jacob Bohme. Translated from the German by John Rolleston Earle. Published by Richard R. Smith, New York, N. Y. Price, cloth \$4.00.

Jacob Bohme was the pioneer of religious thought of the seventeenth century, and even to this day students dip into his books, written in the ponderous style of the period, to admire the courageous manner in which he disposed of obstructions to clear thinking.

A poor shoemaker, he began to have visions. He sold his cobbling business and settled down to study and to write. When scripture seemed in conflict with science, he ruthlessly attacked scripture. He was a thorn in the flesh of the ecclesiastical authorities, who managed to make life miserable for him. Although a Lutheran, he had a vast contempt for ceremonies and refused to participate in them.

Occult bodies, including the Rosicrucians, claim Bohme as one of their own, and he is even regarded as a theosophical writer, although his Theosophy naturally had no connection with our own, and has not the faintest resemblance to it. He was, however, a genuine German character like Eckhardt and Luther, faithfully preserving his God in his heart, and faithfully fighting for him outwardly. He was one of those dreaming, brooding natures, agitated with a burning desire to search out truth for himself.—John Nimick.

Meister Eckhart, by Franz Pfeiffer. Translated by C. de B. Evans. Published by Lucis Publishing Co., New York, N. Y. Price, cloth, \$6.50.

This is a collection of the sermons, tracts and sayings of Meister Eckhart, the great mystic preacher of the 13th and 14th centuries. The exact date and place of his birth are not known, but it is supposed that he was

born before 1260. He died about 1327. He was a member of the Dominican, or Preaching Order. He preached to the people in their own German tongue and evidently his teachings were too advanced for the church authorities of that time, for his preaching aroused great enthusiasm among the laity and he was summoned before the inquisition and "accused of preaching to the people in their own language things that might lead to heresy." In 1329, after his death, he was excommunicated on the general grounds of preaching to the laity the secrets of the church.

This collection of his writings shows much conscientious study and research upon the part of both the original author and the translator.

Immortality, by S. D. McConnell. Published by The Macmillan Co., New York, N. Y. Price, cloth, \$1.50.

The writer of this book was an Episcopalian minister before his retirement, and is now eighty-five years old. These facts add to the interest of his conclusions regarding a subject so debatable among theologians and religionists. To the theosophical student his conclusions arrived at through one of the latest developments of science, that man may have an etheric body corresponding to the "ether of space" to clothe the soul after death is especially interesting. The author surmises that this body develops within the physical body in proportion to the individual's spiritual enlightenment. His conception of immortality is totally opposed to the orthodox statement of the creed repeated by thousands of persons at church services, the "resurrection of the body." He considers that only the man "born again" will inherit eternal life; that for those who have not attained a consciousness of God and moral responsibility, so-called death will mean annihilation. The arguments he brings to bear on the subject are valid and logical, even to his interpretations of the sayings of Jesus and Paul. The author suggests the possibility of the astral body of Oriental belief, being true, but confuses it with what theosophists know as the etheric body. It is an interesting book in many ways, and particularly in demonstrating how near the ecclesiastical mind may skirt the truth through sheer reasoning, and yet not acquire the intuitional knowledge of those travelling the occult way.—Maude Lambart-Taylor.

Wise Men Worship, Mabel Hill, compiler. Published by E. P. Dutton & Co., Inc., New York, N. Y. Price, cloth, \$2.00.

The greatest scientists are not godless men—but through their scientific studies they have evolved a form of religious belief that is unique as well as startling.

In this book Dr. Einstein, Professor Eddington, Sir Oliver Lodge, Dr. Millikan, Professor Pupin, and other distinguished men set forth their interpretations of God in His universe, demonstrating that those who have the profoundest knowledge of physical laws have in consequence a deeper understanding of spiritual laws.

Bringing up the Children by Astrology, by Lulu B. Cram. Published by the Author, Manchester, N. H. Price, paper, \$0.50.

This little book by Lulu Bradly Cram is a book every mother and expectant mother should own. I highly recommend friends using it for a gift to friends who have small children.

The value of Astrology is in helping those who have children to understand the natures of their charges. Lack of such an understanding often results in grief and disappointment to both parents and children, and not infrequently a wasted life.

For a child to learn early in life the association of the twelve months of the year to the twelve signs of the Zodiac, that the different days of the week were named after the planet that "rules" the day, that the day (from sunrise to sun-set) is ruled by the Sun, from which we get our life and light, and the night is ruled by the Moon which never shows but one side of its face, that if one were taking a trip, when one reaches the Southern latitudes that the "Stars hang low" and reach down to greet the traveler, of the Southern cross. . . . of how the three Wise men of the East (who were astrologers) followed the "Star" of Bethlehem on that wondrous night of long ago, of how Easter time is found.

She suggests in a very pleasing way how mothers could save a lot of misspent energy by following the suggestions of the different signs and temperaments.

Man's Own Show: Civilization, by George A. Dorsey. Published by Harper Brothers, New York. Price, cloth \$5.00.

This book is a veritable encyclopedia of the many processes and influences which have made man as he is today. It is quite iconoclastic for many of the idols built up in man's mental structure through the ages, and the writer's forceful arguments carry the reader with him. The first part deals with the origin of man, and his natural endowment, the second part with his cultural inheritance, which includes an outline history of the great civilizations of the East, of Greece, of Rome, of Christianity, of the renaissance of science, and of the growth of the physical and biologic sciences. The third part gives a statement of progress and democracy in the present machine age. All interested in the social welfare of humanity will want to read this interesting book. It gives enlightenment on many so-called orthodoxies and conventional theories, both religious and moral, which now inhibit the progress of civilization.—Maude Lambart-Taylor.

Astron Imago, by Joseph Hennings. Published by the author, St. Louis, Mo. Price, cloth, \$2.00.

Astron Imago a new book by Mr. Joseph Hennings is a delightful volume of semi-fiction forming a link with Astronomy and Astrology.

The story is of an Astrologer who sets out to convert an Astronomer, only to find, well, that would be telling, it is a surprise. . . .

It is good reading, particularly for the

astrologer who has a hazy idea about the structure of the symbolic material with which he is dealing.

The charts of opposition, conjunction, and eclipses are very clear and instructive, and the reader is never allowed to lose sight of the reality behind the symbol. At the end of the book the author suggests the Astrologer and Astronomer (so surprisingly united by the surprise at the end of the story) to work together along lines of house cleaning astrology, an appeal to logic and reason, proofs taken from experience.

Checks

Make all checks except those to the Theosophical Press payable to the American Theosophical Society. This applies to all payments, no matter whether for the new membership plan, for regular dues, for the Building Fund or any other purpose. The money will always be properly applied.

John W. Lovell

John W. Lovell of New York City, a distinguished and well-loved member, died on April 18, after a faithful service to the Society extending throughout the long period of 57 years. He was a pioneer in the movement, joined the organization in September, 1875, and through many years served the New York Lodge as its treasurer.

Mr. Lovell was a well known publisher and it is of special interest that he had the distinction of being the first American publisher of Kipling and Barrie. Also he brought out many books on Theosophy, including those of Mabel Collins.

All honor is due for this life so nobly lived.

Itineraries

The Rt. Rev. Charles Hampton

June 1 to 13—Omaha and Lincoln, Nebraska.

June 14, 15—Denver, Colorado (Tentative).

June 19-21—Casper, Wyoming (Tentative).

June 26, 27 & 30—Helena, Montana (Tentative).

Mr. Geoffrey Hodson

June 1 to 13—Peoria, Illinois.

June 18 to August 24—Wheaton, Illinois.

Mr. Fritz Kunz

May 31 to June 4—Oklahoma City, Oklahoma.

June 7-26—Taos, New Mexico.

Dr. Nina E. Pickett

May 26 to June 26—Milwaukee, Wisconsin.

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(or the following described property):

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Marriage

Miss Betty Friedman, formerly of Duluth Lodge, to Mr. Lee Karpeles on April 6, 1932.

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